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Rashi on Nahum

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Rashi on Nahum

Chapter 1

Verse 1

.Masha Nineveh. Jonathan translates as "casting out a cup of dregs to give Nineveh to drink."

The Book of the Vision of Nahum. A vision of a great cloud fell upon me, which is not a seal, and is not like the vision of Joshua, which is a seal of a great seal, and therefore the interpretation of the book of the vision of a great man is written concerning it, and it is the prophecy of Jonah the son of Amittai, and now it is returned, and Nahum the Elkushi prophesied concerning it on this subject. Elkosh was the name of his city, and this is how Yonatan translated it: "From before I prophesied, Jonah bar Ammati and the daughter of Khuvah, and so was Deusifat Osh." For the needles of Thev and Ethnebi, Nahum Dembit Elk rose

Verse 2

The God of jealousy and the Lord's vengeance. Nahum prophesied about the seed of Sennacherib, and in the days of Manasseh, as he had been afflicted.

In the order of the world, the God of jealousy and the Lord's vengeance. He is the one who will deliver Israel from their enemies, and even now, he is their avenger, and Baal Hamath, and he will come to be the avenger of his enemies who destroyed his land and exiled his people, and he will turn his enemies over to the Babylonians. And the Rabbis say that the three avengers of the past are like the three exiles that Sennacherib exiled Israel to, just as he had destroyed it in the world order.

Verse 3

The Lord is long-suffering and great in power. He is great in power, and his hand is able to avenge, and if he does not hasten his vengeance by my mouth. He is long-suffering and from every place he is not cleansed.

The Lord has made his way in the storm and in the hair. They were sent by him to ward off his enemies, as it was said in Egypt (Exodus 14:21), "By the spirit of the elders he is strong," and in the wilderness (Job 4:9), "By the breath of God he perishes," and in the wilderness it was said (Ezekiel 27:22), "The spirit of the elders shall break his knee," and a cloud of dust shall be his feet. It is also the way of his vengeance, (Exodus 14:24), "And he looked toward the camp of Egypt "At the pillar of our seal." Fire and cloud," (Ezekiel 30:18) "He is a cloud

Verse 4

A seagull. As it is heard, and as an example, it is like the lips of the servants of the king of the seas and the stars, which are likened to waters, as it is said (Isaiah 17:12) "They shall pour out upon the nations as many waters" and all the rivers shall be destroyed.

Thus it was prophesied that the Lord would come to make Nebuchadnezzar king (Jeremiah 25) in the days of Jehoiakim and give him Assyria and all the lands to the sword

.Woe to Bashan and Carmel. The habitations of the good.

And Lebanon blossomed with sorrow. The wise men of Israel interpreted the keys of the Magi that Solomon had hidden in the temple. They were like golden shillings, and when nations gathered to the temple, they would wither.

Verse 5

The mountains trembled at his presence. The kings and princes of the Chaldeans were afraid of his destruction.

.and carry the earth. Mashat Ash'an

Verse 6

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"Let us be cut off from .It was melted. It reached the land, as it is (Exodus 9:33) "And it rained not
the earth." Let us be cut off from him. From his terror.

Verse 7

The Lord is good to the brave. And even when he is safe from his enemies, his merciful ones do not turn away from doing good to those who fear him, and even when he is busy with his own, he is not afraid of his own, as it is said (Exodus 15:3) "The Lord is a As a human being man of war, whose name is the Lord," as he is in Michaltin.
And he knows the needs of his servants.

Verse 8

.And a flood shall pass by. And a burning heat
shall overwhelm. All shall be made desolate. A land, and this is related to "and the land shall be lifted up from before him," as is said of the ascent.

Verse 9

.He has done it. Nineveh and the kings of Assyria will never sleep again.

Verse 10

As for the pots, they are entangled. As for them, suddenly their seal will come upon them, and they will not be reduced from their glory one bit at a time, as for the pots and thorns, they are entangled and rooted in strength.
And as for the Sabeans, they were still in their feasts and in their rejoicing, and they were still "even unto the pots" to speak.

.They eat it like dry straw. When it is full and ends up in its depths and dries up.
.Full. Ashubir Balaz, and that "full of you", "the full seed"

Verse 11

.From you. He will go out
to Nineveh. Sennacherib, who thinks evil, is like destroying the palace and the upper room. One letter says (2 Kings 19:23) "And he came from the end of it," and another letter says (Isaiah 37:24) "And he came from the height of its end." At the beginning, Acharib destroyed a house for a pillar, and at the end, a house for a pillar, as it is written in the chapter (page 12).

Verse 12

If there are many, then there are many. Jaffa Targum Shel Yonathan Meyshab on the verse: "If they are all at peace in their counsel," they will all be equal in their one accord, and even if the people of Nineveh, your enemies, Jerusalem, are very numerous, and even if they cut off the Tigris and cross the Euphrates to build a wall over it, they will not succeed, because of the mountains of "your affliction and The people of Nineveh were great, "and now" - if it is still - I will repay it still." And yet I heard: "If it is still" - then I will seize them and pass over them. For this is how it is (the names of many and honored ones are left, "And they will be with you away - and pass away" 1:12) "And as they afflict him, so he and he will be destroyed and I will not need you anymore.
And I will not punish you anymore. I will punish you at this time all. And many of his disciples preached about the matter of the work of righteousness in the tabernacle of Gittite, you It is not on the order of the prophet.

Verse 13

And now I will break his rod from over you. Thus says the Lord to the prophet who is of Israel: I will break the rod of the Assyrian from over you and from my people.

Verse 14

.And the Lord has commanded you. Now the matter is turned to the king of Assyria.
.No one will sow from your land again. No king will stand from your land.
You have made the house of your god a graven image and a shrine. And I will make the house of your god your grave. There you will flee to escape, and there you will be killed, as it is written, We killed your fathers in the house of your god Nisroch.
.How easy. In my eyes

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Chapter 2

Verse 1

the Shalom, I have vowed to you. If you have vowed to the Holy One, bless him, if he will deliver you from the hand of Sennacherib king of Assyria, as you have now
been delivered, he will no longer pass through you. That is the sign of the
evil one, he will be cut off. He and his seed

Verse 2

The messenger who came before you to the land of Judah in the days of Elisha, who strengthened him, now he is a messenger of the Lord, Nebuchadnezzar king of Babylon, who is the one who made the way for you. Look, O Jew, at the head of the paths, and see those who walk in formation against him. And your loins will be strengthened, and you will gain great strength.

Verse 3

.As the pride of Israel. As the grave was.
.In a hurry. In a hurry and in a hurry, to say 'in a hurry' falls on a vine

Verse 4

.For the protection of his mighty men. The shell of Nebuchadnezzar the king of
Assyria. From Edom. They are Edomites. And their men of war are scattered. For the shame of Zhorit
In the day that he prepared to go out in battle, a charioteer with a smooth iron chariot, and I did not know what steel was, and I said, "I am like one who smoothes the iron of Jaffa, and there is a potter. Steel to speak of 'a torch of fire' in the way of the thornbush. And the brushwood was burned."
Jonathan translates: "And the rabbis of the land of Israel are clothed with turbans" their veils. Wrapped, and similar to (Isaiah 3:19) "the drops and the songs and the veils". And in the Mishnah, "the veils of the veils" the Sabbath veil (page 65, NKJV)

Verse 5

They will be mad. They will act foolishly and
will be speechless. Jonathan translates: "They will be easily deceived by hearing," which is from the meaning "and the wicked will be filled with shame" (Joel 2:24), "like a sackcloth of hair" (Isaiah 33:4), meaning "hearing a voice."
They will run. They will shake those who hear, like the thunderbolts that strike the living, as Jonah interprets.

Verse 6

Remember. The king of Assyria will gather his warriors and his warriors and will set his heart to go out and fight, and they will be defeated.
As they go, they
will rush over the wall. To flee, to run to the city wall. All the grain that was called to the Lord at its beginning was thrown to it. The Lord is in the storm and the king is
disgraced. With all –And the tent was prepared. Jonathan translates: “Magdalene’s building.” And it can be interpreted as “and the tent was prepared.”
the instruments of his shame, as he is "the anointing of the tabernacle," to speak of 'the ruler'

Verse 7

.The gates of the rivers. The gates of the city of Asher by the rivers.
.And the temple was in ruins. It trembled and shook from the force of the stones of Lystra thrown into its temple, which was called the Temple of the Lord.

Verse 8

And it was set. She is the queen who stands at the right hand of the king, as we say (Psalms 50:10) "She stood at your right
hand." She was taken into exile. She was taken out of the city.

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They lead like the voice of doves. They lead themselves to the nest like the voice of doves that build. They lead
– .Shrimaitznet Balaaz
.They beat their hands on the white as if they were beating drums.

Verse 9

And Nineveh shall be a pool of water by the waters of the sea. From the day that it is made, it shall sit still and not be moved, like a pool of water gathered together, that shall not be moved from its place.
.And they were. Now many were pressing them to flee and flee. They
stood still. They were telling them and there was no turning in their hearts to hear and stand still.

Verse 10

.Despise silver. You who come against Nineveh
.And there is no end. There is no
account to be prepared. For their treasures. For the silver and gold that was given in the treasury was given in Heshbon, as you know. It is said "the money that was prepared" (2 Kings 12:12)
Honor is from among all the vessels of honor. To speak of 'honor', as in (Lakman 3:15) "honored as a vessel", to speak of 'honor of the house', Ashkvenat Balazs, and to honor seals is from among all the vessels of honor. And so Jonathan translates it: "He is from among all the vessels of honor", 'honor' is as in remembrance and preservation

Verse 11

.Bokeh. Empty.
And it is seen. And it is emptied into the hands of voyeurs.
And it is blocked. It is broken through its walls, Ishbartira Balazs
And he made a breach in the covenant with the LORD. As the failure of the covenant with the LORD, so it is (1 Samuel 25:3) "to break and to fail."
.A group of people. Black as a pot.

Verse 12

.A lamentation for lions. A lamentation for Nineveh, which has been a generation of kings, mighty and strong as lions.
Asher went to the lion's den. Jonathan translated: "I found Azzin, the king of Malchin, and Sabkin, the king of Tamman.
In their houses, is there a lion's den to rouse?"

Verse 13

A lion devours its cubs. As the translation says: Its kings bring in much spoil until there is enough for the children of their house.

And he strangles. He kills animals for the sake of his entrances, as if he were saying, "The abundance of his treasures is for his children."
.And he filled his prey. Jonathan translates: "And the fullness of their treasures is plunder."

Verse 14

The chariot of Sheba is many, the chariot of Bela is many, the chariot of the Lord Car.

And the voice of your angels will no longer be heard. The voice of your angels, as the great Rabshakeh and his companions did to the messengers of Assyria. (Isaiah 37:13) "And he shall call with a loud voice, a woman of Judah."

Chapter 3

Verse 1

. Chapter. A plunder that is torn apart by the hand of the one who is above it.
.No prey will be found. From within you, you will be always

Verse 2

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It is heard in the morning. .The sound of a whip. To beat horses was
.And the sound of thunder. The wheels of
chariots. And a galloping horse. Leaping and leaping, and so "the galloping of the galloping of his horsemen" (Judges 5:22)

Verse 3

And the flame is a sword. Rolimala Balazs, because the knife and the sword are called 'the flame', as it is (Ibid. 4:22) "And he came who stood behind the flame"
And lightning is a spear. A spear that is drawn and lightning, a light comes out of its shaft, a spear of fire.
And the weight of the dead was great. There were many dead bodies, and there was no account of the corpses of the dead bodies thrown into it, until the oppressors stumbled over the corpses of the dead.

Verse 4

From the multitude of whoredoms of a harlot. From the multitude of flatteries of a city, which know how to entice the hearts of the kings of the earth to make alliance with them, and in the end they shall be subdued under them.

Verse 5

.Your feet. They are the bobbins of a woman's clothes.
Your journey. Your nakedness, as it is (Micah 1:11) "You are naked and ashamed."

Verse 6

.Abominations. In filthy garments that defile you. According to the matter of a woman who has become a prostitute, the word of the letter
.I call it. Kezbel, to say "and remove his veil with a feather" (Leviticus 1:16)

Verse 7

.He will depart from you. He will depart from you.

Verse 8

You have done well, O Ammon. And why should I trust in your wealth and your might? And how great you are, O Alexandria, the city of Egypt, O Ammon, who is called a 'pedagogue', because of your greatness, which was the treasure of the kings of Egypt, .The greatness of your kingdom, your greatness, which was the treasure of the kings of Egypt, .The
greatness of your kingdom, which is like a sea army. May the day be a day of war for the soldier and the wall, a day of war for the brave.

Verse 9

.Cush is strong. The Cushites were there to strengthen
.Put and Lubim were your helpers. And the Putites and Lubim, who were your helpers, were also in the army.

Verse 10

She also went into exile. She also went into exile, yet despite her greatness she did not stand before Nebuchadnezzar.

Fettered. Fettered, to speak "fetters of silver" (Isaiah 40:19), "made of fetters" (Ezekiel 7:23), .chains .with chains. chains

Verse 11

.You too. Even by your greatness you will become as drunk as death in the cup of poison and will disappear.

Verse 12

All your vineyards will be like fig trees with their firstfruits. All your vineyards will be like fig trees with their firstfruits,
sea
Into the mouths of the eaters.

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Figs. Fig trees.
.If they are moved. Better if they are moved by the hand of a man in strength

Verse 13

Verse 14

From the siege of Sha'bim, I will bring you. The city of Sheba is built on high, the city's inhabitants gather for themselves many waters within it. In the midst of it, there are places to drink in the days of the siege, when there are no cisterns within it.
.I will bring you mortar and mortar. I will make bricks from it, to strengthen the walls with it. I will strengthen you with mortar. I will hold the mortar in my hand, I will press the bricks into the mortar.

Verse 15

.Be dignified. In the dustman's brooms
You will be covered with the glory of your –Kielek. The one who devours and devours all the green of the field, and there is a solution "He was honored as a kelek." brothers-in-law. You will be "glorious" in the language of a glorious people.

Verse 16

.A bird that is spread out and flies. It will be easy to go out in business like a bird that is spread out and flies.

Verse 17

Your priests. Your priests, and the priests who are the foundation and the root of the field, like the priests of your guard and the priests of your hearing and the priests of your shoes, and sometimes they fall from their place, like "a Nazirite is his brother" (Genesis 42:20), and so "her Nazirites are her priests" (Lamentations 4:7). And your priests. Your appointed ones
.Like a strong mountain. Like the soldiers of a strong mountain, the kummelngstadt in the fields, in the cold day. Like the way of the ambush, and the snarl, and the snarl in the cold time, they are scattered in groups, and when the heat comes, they wander from place to place, so shall all your people know.
.And wanders. And is shaken. And his place is not known. Where are they and where have they gone?

Verse 18

.Your shepherds are asleep. They will lie down. No one will be able to rise up.
As it is, they will be broken, and all the letters that come out of one place from the changes of this one in this one, Zin Shin. Your name is Tzaddii, all will come out from the tip of the tongue and the edges of the teeth.

Verse 19

There is no one to break your fast. There is no one to be grieved over your fast, for all are joyful. There is no one to speak a common word.
.Put your hand in it. To rejoice.